passengers get off and empty wooden boxes are left by the roadside for the fishermen of Malabuhan. On the return trip the boxes will be filled with fresh fish for sale in Dumaguete. About a quarter of a mile south is Sitio Malabuhan, a fishing village with houses lining a sandy shore and many beached boats covered with coconut fronds.

The bus continues, past Inalad school and is ferried over the placid Canaway River, to arrive at Siaton poblacion. (See Plate XVII.)[1] The business center of Siaton poblacion is strung for several blocks along the National Road here named George Washington Road. There are general stores, a corn mill, and a marketplace. A card game may be in progress in a small store while the guhang "bar" already has patrons, lounging on bamboo benches. A bus from Tolong poblacion may be waiting for its passengers to finish their breakfast at the several cafes in the marketplace while the driver helps a woman to load a squealing pig for Dumaguete market. Other thin pigs root at the roadside or around the marketplace while lazy dogs sleep on the warm asphalt road, moving only when the bus is nearly upon them.

On the plaza's north side is the termite-ridden municipio with offices for the mayor and other officials and a tiny jail with bamboo bars. The church was rebuilt in 1952 but the old stone walls of the former church are seen vine-covered and shaded by giant acacia trees

[1] this plate (p.128) is missing -- ANALYST]

trees. The new unpainted wooden residence of the parish priest is near the church. The plaza of Siaton is unimproved except for a circle of cement used for fiesta dances, now covered with pungent copra, and a basketball court. Across the street from the plaza is a small wooden building which houses the telegraph and postoffice and offices of the municipal agricultural agent and the government midwife. To the rear of the postoffice building is a neat wooden Protestant church.

The new elementary school is the pride of the community and the center for social gatherings--functions usurped from the church. There are three painted wooden buildings, but the other structures are temporary classrooms of bamboo and nipa. The schoolyard is covered with a green lawn and there are cement paths lined with oleander and small shrubs. By the domestic science building is a struggling rose garden which every "progressive" school must have. Across the street from the school buildings are several sari-sari stores which cater to the appetites of the school children. Farther west a new concrete bridge spans the wide, shallow (in the dry season) Siaton River. Overlooking the bridge is Pangligiran hill where Don Antoy, a legendary supernatural, lives in a grand palace of marble and gold, invisible to ordinary humans.

The houses of the poblacion are similar to those seen along the National Road. However, there are some white wooden houses where local officials live. To the

south, about a 20-minute walk, is the sea, and fishermen have their boats, nets and their fish corrals in the offshore waters. To the west of the mouth of the Siaton River is Baybay, a small sitio in a coconut grove.

One could see Caticugan from the National Road were it not for the coconut palms. Caticugan, Naga, Talo-ot and Dangola are really one community, although known by different names and divided by low bluffs or shallow streams. Kinship ties, trading activities, land ownership, and friendships all bind the people in the different settlements into a functioning group. There are two main paths to Caticugan. One path skirts the cockpit which is empty except on Sundays or holidays, while the other path fords the river around a bend to the north. (See Plate XVIII.)[1] Taking the path by the cockpit one crosses the river, passes through a small willow-covered flood area and up a small rise to the fields of lower Caticugan, often called Pilapil (rice paddy) by the older residents. Northwest along the path one passes dead buri palms, killed by the process of making guhang, and the houses of the people. There is a little sari-sari on the porch of one house where cookies, pop, kerosene, lard, and matches are sold. Continuing, one comes to a tiny bamboo chapel and the only wooden residence, that of the richest man in Caticugan. The path finally ends at the bluffs of Dangola.

1 [plate XVII (p. 131) is missing -- ANALYST]

The northwest part of Caticugan is still quite boggy. Along the base of the bluff runs a shallow stream which eventually joins the Caticugan Creek. To the west is the low bluff of Caticugan; Lucas Ego, founder of Caticugan, built canals here to drain the many springs. The hills are covered with bamboo groves, shrubs, and some coconuts. Taking the path up the bluff one emerges at Upper Naga. To the north a hill undulates down to a grassy shelf on which stand the houses of Upper Naga. Following the crest of the bluff southward one comes to the main settlement of Naga where a small bamboo school is located. The nearest house has several jars of bright-colored candies in the window sill to attract the few pennies of the children. To the west is Mantuyop River, a rockier and shallower stream than the Siaton River. Across the Mantuyop River the hills are covered with low-growing trees and shrubs.

If the opposite direction had been taken on leaving Caticugan one would have ascended the small plateau of Dangola, rocky, grass-covered and with scattered fields. The southwestern part of Dangola is covered with grass and large wallow holes where carabaos roll happily in thick mud. To the northwest is the level riverine plain of Sandolot with fenced fields and residences. Descending toward the east from Dangola one arrives at Talo-ot, separated from Caticugan

175*
623

These stones were counted at the end of the day with all the people watching. The pile which had the greater number of stones won the election. The people who wanted the poblacion located east of the Canaway River piled their stones at the north. Those who wanted the poblacion located below Kalumpang piled their stones at the south. When the election day was over and the stones were counted in the two piles, the pile at the south had more stones. Everybody accepted the decision that the new poblacion's location was to be in the lowland below Kalumpang. This is the location of the present poblacion of Siaton.

The founding of the present poblacion of Siaton dates from this 1828 election.

175*
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In this new location the people built their houses grouped together. They did not wish to arrange their houses in straight lines. If the Moros came it was easier to protect themselves if their houses were clustered. The people began to construct a new wooden church for now there were two priests living in Siaton, Fathers Arias and Presbitero Felix. In 1829 Etib was re-elected capitan and the erection of a new stone church was begun. The wooden church was later used as a stable by the Spaniards.

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There is no information in the Cadiane manuscript regarding the date that the Spaniards first came to Siaton. Cadiane writes that a Spanish lieutenant was first stationed at Bonbonon in 1819. The fact that capitans and cabezas were elected to direct community affairs, tributes were collected, and priests active in the region indicates, however, that Spanish authority had reached the locality before 1819.

In 1927 Nacionalista Gadiane ran against the brother of Fidel Tayko, a member of the Liberal party. Gadiane gives a brief description of some aspects of his campaign. 175* 666

> I ordered from Silliman University 4000 pieces of propaganda [printed pamphlets]. I sent to my leaders (in the barrios) 2000 pamphlets. I gave some of the people in the marketplace and at the komberas [feasts] and kaliwasans [funeral memorial services] I attended. We also distributed our propaganda in front of the church after mass.

The election was dishonest. When they arrived at the polls many voters were told that the election was over. So they went home without voting. The ballot boxes were also said to be stuffed. The Nacionalista group sent a telegram to the Governor-General in Manila and an American colonel soon appeared in Siaton to investigate the election irregularities.

On the advice of the colonel the election complaint was carried to Dumaguete. Similar complaints had been lodged with the provincial government by Nacionalista groups in Bais, Bacong, and Siquijor. The Nacionalista party spent ₱3,000 for the fees of their lawyers and Gadiane spent ₱800 personally. The Liberal party was said to have spent even more money to win the case. As a result several of the poll inspectors in Siaton were found guilty and imprisoned.

In 1928 Bautista Tayko was elected presidente and four years later his brother, Fidel, was re-elected to the same office. It was during Fidel's office that semi-permanent school buildings were constructed at Barrios Inalad, Bonbonon, Giligaon and Bonawon. 175* 653 [368]